A LETTER FROM A Protestant of integrity, TO A *Principal Peer* of the Realm now sitting in Parliament.

BY

Way of Animadversion on a Letter from a Person of Quality to the same Peer of the Realm.

Occasioned by the present debate upon the

Penal Laws.

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A LETTER,

From a Protestant of Integrity, unto a Principal Peer of the Realm, &c.

My Lord,

I Purposed not by my lines to interrupt your pursuit of the important affairs in which you are ingaged; had not the unexpected boldness of a well-wisher to the *Roman Religion* occasioned these.

Your constancy in, and zeal for the true Religion, (received and professed in these Nations) will be your Lordships honour, no less then your care and compassion to consciences pretendedly tender, not onely differing in circumstances (which love to truth may indulge) but dissenting and diametrically opposite unto the substantials thereof, such as are the *Roman Catholicks*, for whom a pretended *Person of quallity*, hath presumed to become an advocate, beyond what your Lordships Disposition, his Majesties Reputation, or our Kingdoms present complection (in which the restoring Prelacy is suspected, and by some openly averred, to tend to a return to Popery) could dictate to men of any competent prudence.

My Lord, publiquely to observe the Parliaments debates concerning the *Penal Laws*, *is no peice of Policy*; but this Gentlemans improvement thereof, seemeth to be little

short of folly; suggesting a propensity to alter our establisht Religion, and that the (now falling) Presbyter hath been and yet is the Papists onely opponent and obstruction, in which that party will not a little glory, as conceiving some thing of truth in their observation that our *Litturgy and Prelacy, is very consistent with the Mass and Papacy.*

This Advocate representeth his Popish party, by epithites, which cannot but move pitty, and in an estate which directeth duty for their releif and restoration if what he suggesteth be found a verity.

Pag. 1. He calls them a poor distressed and deplorable party; and my Lord, such indeed they do seem to be; but wise men are not without fear, that on liberty to uncase they will appear more considerable, as those who under all our late differing formes, have driven on the Catholiques design, *De propaganda fide*, fomenting our late tumults and commotions, *Latet anguis in herbis*, their beginning to hiss unto the defaming of our eminent Martyrs, derision of our Religion, and demand of the liberty of their own driving on (in the late pamphlets boldly pressing into the World) displeasure against, and depression of the Presbyterians (who have much more pleadable in their behalf to propose them acceptable, then the present heat of our Revolutions will permit them to produce, or the Peers and restored Prelates of our Realm to ponder) are in my opinion no mean evidences thereof, for it is well known *affected poverty, and voluntary affliction* is not the least part of this peoples *piety and devotion.*

As to their Estate he tels us (my Lord) this last hundred years, they have lain under *a more bloody and inhumane persecution, then any before was heard of among Christians.* I must confess present evil seems unparralelled; and passion is a multiplying glass; but Sir, will not any ordinary observer see this advocate doth highly hyperbolize and in a sullen fret like a subtile Papist, labour to delude by lies?

My Lord, admitting (what principles of Justice cannot admit)

admit) that their *legal prosecution*, were *persecution unjust*, is it not monstrous to cry out, it is *bloody and inhumane*, whilst by known and standing Laws declaring guilt and punishment; and that making many gradations and slows proceſs to the capital crime or ſhedding of their blood; but the ſuperlative words muſt appear ſuperlatively falſe; *viz. That they have lain under the moſt bloody and inhumane perſecutions, that ever before was heard of among Chriſtians*. for (my Lord) who that ever knew or heard of, the *Heathen* rage againſt *Chriſtians*, *Arrians* againſt the Orthodox, can give credit to this clamorous calumny; yea who ever heard of the Popiſh perſecution of Proteſtants, the *Waldenſes* and *Albingenſes*, the devaſtation of *Merandal and Cabrieres*? The fiery perſecution in the days of Queen *Mary*, the barbarous Rebellion in *Ireland*, with many the like doleful Tragedies, acted by the Papiſts themſelves, on no other cauſe but matter of opinion, and Religion, which they called Hereſie, and will not ſee for number and quality of patients, nature and variety, cruelty and ſeverity of torments, ſlightneſs of cauſe and univerſality of Execution without Law or regard of age, ſex, dignity degree, (cutting down the tree, with the fruit thereof falling in the very act of execution) a perſecution much *more bloody and inhumane*, then what this *perſon of quality* complaineth of; who may be boldly challenged to make good his compariſon by making his paralel for numbers of ſufferers, bloody inhumane ſufferings; to ſquare onely with the three Marian fiery years, and can chuſe, but conclude our Advocate judged by the age of his patients, not the kinds or degrees of their ſufferings; and ſure (my Lord) this Gentleman was wholly a ſtranger to the clemency of King *James*, and King *Charles* the firſt, Witneſſed by the *eaſie compoſitions of Recuſants*, and ordinary *reprieve and releaſe of Prieſts and Jeſuites*; and I am ſure their reign will ſtrike far into his hundred years complained of; However (my Lord) an Hyperbole may be indulged in an advocate, when it is ſo notorious as in this caſe,

case, it cannot but return to the dammage of the Client.

My Lord, I cannot but wonder, whilst *toleration of Popery* is the thing pretended, that so great a liberty and on such a ground, should be required, and that as a duty, nor courtesie; *viz. That his Majesty like another Cyrus, may be pleased to procure, that Israel may return and build up their Temple; and that because the building is perpetual where God layeth the foundation*, which whole request is (my Lord) grounded on a bold *petitio principii* for they call themselves *Israel*, who on good ground have been accounted *Sodom* and *Ægypt*, they challenge the priviledge of *Syon*, who are obnoxious to the doom of *Babylon*; and as such, must expect *Cyrus* his opposition; *For the Kings of the earth must have the whore*. They pretend to be founded by God who make *petrum petram*, beyond the tenure of the the Gospel, Commission or scope of the Lords intention; when those things are cleared, which they (but all others deny) take for granted; there will be a ground to pray not onely *a liberty to use their Synagogue*, but (as they Phrase it) *to build their Temple*, and restore their Mass, and (what is doubtless further in their intention) ruine all that dissent from them; for (my Lord) it is a Scripture Maxime and an Ecclesiastical axiome, *Sions rise is Babylons ruine.*

What is urged by way of *Swada* to this desired liberty in the next Paragraph, signifieth very little, until *Romane Catholicks*, are rendred tolerable, by an Abjuration of incolerable principles and practices we shall easily assent to this Advocates Politiques, in point of *Treason*, and do believe, the *Capital crime* and punishment in the common Weal, as the *chief censure* in the Church fall into contempt when made common, by being affixed to every light transgression, and trivial defect; nor will I trouble your Lordship with tracing, or a tedious animadversion of his historical observation of the clemency of *Germanius* indulgency of *Aurelius*, or connivance of *Theodosius*

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and

and *Gratianus*, admitting them as true, his work is to make Papists square with primitive Christians, and maintain his inference, which he is well aware will be found a plain *Non sequitur* on his premises, it is this *a minori ad majus, how much more reasonable will it appear to tolerate our brethren of the Roman Religion, who are undeniably* filii Christi, *sons of Christ by the mother Church, which we in* England *use to call the fairer side, &c.*

My Lord, whatsoever the premises will allow, I must be bold to say, the inferences is stuffed with fancies, which cannot be admitted, in all the particulars of it; it proceedeth with a plain *petitio principii*, under controversie, yea, cleared in the negative.

This Advocate (my Lord) challengeth the *freedom* of the House, under a filial relation as *brethren*: He therefore affirmeth with confidence, *The Roman Catholicks are undeniably* Filii Christi: But he dealeth wisely in cleaving to the Bastard pleas, *on the Mothers side*, lest the very boldnels of the claim should provoke the family to whip them out of doors. Yet (my Lord) as undeniable as this Filial relation appeareth to him, it would be considered, whether their Mother hath not played the Harlot, and so they may be found children of Adultery, although living in Wedlock, by our Law (not admitting the childe to be rightly fathered) covereth her sin, and their shame.

Again, it would be considered, whether the Lord Jesus Christ hath not given the Church of *Rome* a bill of divorce, and branded her as *the Mother of Whoredoms*, *spiritual* Sodom, Egypt, *and* Babylon; from whom all chaste Christians are charged to *Separate* with detestation, lest they be defiled with her uncleanness: It is more then probable, that on a serious scrutiny, this Advocates impudent claim of the Papists sonship to Christ, may be silenced with, *Plead with your mother, plead with her, she is not my wife, neither am I her husband, &c. I will not have mercy upon her children, for they be the children of Whoredomes; for their mother hath played the Harlot, she that conceived them hath done shamefully.* Hosea 2. 1, 2, 3.

Again,

Again, how came the *maternity of the Christian Church* to be confined to any place, or peculiar people? Is not the wall of partition between Nations pulled down, and quite removed? When was *Rome* thus espoused to Christ, that all *filii Christi* must be *Roman Catholicks*, at least, *on the mothers, the surer side?* As if none could be members of his Church, without being Provinces to the Roman Empire, and Proselytes to their superstition. Why may not *Alexandria*, *Antioch*, *Galatia*, claim this Prerogative, as well as *Rome*? We may finde *Rome* conform to *Babylon*, and called by that name, as her Successor; but that she succeeded to *Jerusalem*, is a blinde bottomless supposition: Yet we grant, the casting out of the Jews, was the bringing in of the Gentiles; let this Contract, necessitating such as heretofore were to *Jewdaize*, now to *Romanize*, or to renounce their relation to Jesus Christ, be cleared. This is (my Lord) a most Popish brag, without any bottom, though this Advocate hath the confidence to tell your Lordship, *That it is a verity undoubtable* (so far as I could finde) *that that Church was formerly the reverend Mother of Christianism, and the most ancient Law-maker and Judge heretofore of all Religion.*

You may (my Lord) see what is the toleration desired for Roman Catholicks, how high they would build the Popes Temple, if *Cyrus* will give them liberty. *Rome* cannot be, if she may not be the *Queen and Mistress of the World*, to whom all must bow, as bound to her for their very being. But (my Lord) this Advocate seemeth better read in Roman Legends, then Scripture, or Church Records; otherwise he would have found, the *Law should, and did go out of Sion, and the word of the Lord from Jerusalem.* And (my Lord) from this seed do spring the sons of Christ; in this place the Lord himself preached, hither were the Apostles confined, from hence they dispersed themselves through the world, hitherto the Christians appealed as to the *Law-maker and Judge of Religion.* *Jerusalem* is (my Lord) called and known to be the *Mother of us all.*

Isa. 2. 3.

III. If our sonship to Christ be cognoscible and determinable by our relation to any special place, as the *Mother of Christianism*, we are bound (by natural affection) to go on Pilgrimage, and undertake the Holy War, for the Holy Land; or at least, must have recourse to *Antioch*, where *Believers were first called Christians*.

My Lord, I will stand by the Historical demonstration thereof, that Superstition was made the sum of Christianism, and an universal Papacy affected, before *Romes* Catholick Motherhood became a mask of sonship unto Christ, and Christianism was found in our Island, before *Austin*, *Romes* proud, bloody, and superstitious Apostle came to plant.

Lastly, my Lord, admit we *Romes* Motherhood; must degenerated children or branches be tolerated? shall not scoffing *Ishmael* be cast out, and prophane *Esau* lose his birthright; though the one be undeniably the son of *Abraham*, and the other of *Isaac*? Is it not our Saviours rule, *Every branch that beareth not fruit, must be cut off*? much more, that which beareth wilde fruit. Simple symbolical relation to Christ, will not avail to entrance into heaven, nor entertainment in the Church.

My Lord, these premises being groundless, the inference is easily evaded; and admitting the Christians liberty by the Heathen, Orthodox under the Arrians, Jews among the Venetians, and Moors among the Spaniards; yet it will not follow with any Emphasis, that we should *much more tolerate our* (degenerate, spurious) *brethren of the Roman Religion*; and the rather, because their principles, and experienced practices, render them more unsociable then the very worst of these, even destructive to Humane Society.

This exception (my Lord) is so legible, that it stared this Advocate in the face in the very penning of this Apology: He seemeth to obviate and answer it in his next Paragraph, in which his furious, fleering terms do bespeak him thereby pinched to the quick: he therefore stateth it in these

angry expressions, *It is a most false Proposition, and proceeded doubtless from gall and spleen, that Roman Catholicks are altogether unsociable, or that they cannot live with us, or any sort of Protestants in one Kingdom and Commonwealth, without jars and tumults*: And so in the height of rage he lets fly at the Presbyterians, and saith, *This is blame from their mad, turbulent and presumptuous pulpits*, whom he pursueth with many invectives, throughout his whole book, as if they onely were his Antagonists.

My Lord, I am not Advocate for the Presbyterians (the chief unhappy declining party among us) yet I cannot (in retired and serious thoughts) but with the present violence and contempt poured on them, may be found to redound to the honour and good of our King and Kingdom: Whatsoever *transcendent power over Kings and States*, some ambitious men (cloathed with that appellation) might pursue; we cannot deny the generality of that party to have done His Majestie most eminent service, and were they as conformable in their Ecclesiasticks, as they are found in their Politicks, they would be ranked among the best, most learned, and seriously pious of His Majesties Subjects: To give them their due (which we say must not be denyed to the Devil) I finde *Croston* himself (who is deemed the most violent of them) in the very book for which he now suffers, so fully and plainly to assert his Majesties Supremacy, Immunity from all humane condition (as to His Subjects allegiance) and co-action; and so fully square in all his Politicks, that I cannot but question the prudence (not to say the justice) of his so long and severe durance. But (my Lord) let these men be what they will, I am sure the Presbyterians lose not, nor doth our Church gain by these and the like raging reproaches, representing them the onely Protestants, as if our Prelatical Clergy were (as they are suspected to be) the fast friends *to Popacy, and Roman Catholicks*.

Sure (my Lord) this person of quality never heard of *Cranmer*, *Bancrofts*, *Hall*, *Morton*, *Usher*, *Davenant*, *Downam*,

Puritans, and many other Prelatists, that were anti-Presbyterial, and yet by pen and pulpit preached, *No peace with Rome*: It is, Sir, the strength of schism, to suggest and give men cause to suppose, our suppression thereof, in the striking hands with superstition.

My Lord, when Presbyters are out of play, I hope the Papists shall finde the Protestants spirit abide on the Prelates and Clergy of the Church of *England*, who will not cease from their pulpits and presses to declare, That *Papists or Roman Catholicks* qua tales *believing and affirming no faith is to be kept with Heretick*s (as they account all Protestants;) That the Pope is in all things to be obeyed, as a power absolute and infallible; That the Pope may and can dispense with, and absolve all oathes, civil or religious obligations (the very sinews of humane society;) That he is Christs Vicar, and as such, hath the universal power of the Kingdoms of the earth, and may give them to whom he will: That the Popes Excommunication dischargeth all natural and civil relations, and the duties thereof; absolveth the subjects from allegiance to their lawful and natural Prince; warranteth the subjects rebellion, or neighbours invasion and usurpation: That the Pope may pardon an impiety plotted, before it be perpetrated; as he did to the Monk which poysoned King *John*, and the Conspirators in the Gunpowder Treason against King *James* (all which must be most seriously abjured, without a Popish mental reservation, before this Advocates security, That the Pope himself shall never be able to withdraw his clients from their allegiance to His Sacred Majestie, can be taken, or of force) are altogether insociable, and cannot live with us, or any Protestants, with the safety of humane society, which is more then jars and tumults.

And if, my Lord, *Roman Catholicks* be found to be brats of *Babylon*, and children of Antichrist, believing and practicing damnable Doctrines, and deceivings, unto the destruction of such as drink their poysons; from whom the Elect of God (having their names written in the Book of Life) are required to depart. They will not fear to af-

firm, that to *give them the least connivance, is no less then damnable* (for our Church knoweth no venial sin) and yet acquit themselves from the charge of *gall, spleen, madness, turbulency, extravagant heat, indiscreet and hair-braind zeal*, and the like epithetes framed out by this Supplicant; whose wisdom it had been by softer words, and stronger reasons to convince mens judgements, and perswade the indulgence of his party, in whose behalf he passeth from his passion, to offer something to salve the insolvible objection against their desired liberty.

His first answer is, my Lord, according to the subtilty of the Man of sin, urged with a double Sophism, referring us for the demonstration of the *Papists sociability*, unto the times and places where and when Popery was predominate; and bauking their barbarous cruelty, witnessed by the bloody and inhumane persecution of those few Martyrs those dark times afforded, he hath the confidence to tell your Lordship, *That from the Saxons, to King* Edward *the sixth, to be a Roman Catholick, was never a bar to loyalty, obedience to civil Government; nor can any deny, but that* France, Spain, Italy, *the Empire*, and Poland, *have ever accounted, and do still him, as the best subject, and least dangerous to the civil state, who is best affected to that Religion.*

My Lord, this Advocate dealeth wisely to appeal to those times and places in which the ignorant devotion to S. *Peters Keys*, or awful dread of S. *Pauls* sword, made Princes themselves most slavish Vassals to the Papacy, to take their Crowns at the Popes courtesie, and let his holiness kick them off at his will, to dance attendance at the gates of *Canusium*, or suffer themselves to be whipt at *Canterbury*, or his Holiness to tread on their Royal necks, and give their Crowns to whom he pleaseth; in which case they durst not but deem the peoples affection to that power (to which themselves swore allegiance) to be the best mark of loyalty; the very thoughts to the contrary being an heresie worthy the Popes curse, and loss of their Crown: But

nay

my Lord, one instance of a Prince fully freed from this Tyrannical yoke, would be much more convincing.

But (my Lord) this Suppliant is sure a stranger to the base and barbarous usage of the Emperours *Henricus* the fourth and fifth, *Fredericus Barbarossa*, and *Fredericus secundus*, *Childericus* King of *France*, our own *William Rufus*, King *John*, King *Henry* the second, and others, with the commotions, perturbations, invasions, usurpations and rebellions against them, and many other Princes, made by and upon a blinde obedience of the *Roman Catholicks*, at the command of their holy Father the Pope; or thinks he, the sound hereof never reacht to *England*, or would he have *Pipinus*, *Rodulphus*, *Anselm*, *Thomas Becket*, and the Clergy under *Henry* the eighth, accounted most sociable men, and loyal subjects, that he can with this confidence affirm, *That from the Saxons times, unto King* Edward *the sixth, to be a* Roman Catholick, *was the best mark of loyalty*: without doubt he hoped, that on the repeal of the *Popal Laws* against the Papists, the Statute of the *submission of the Clergy* will meet with *eni index expurgatorius*, and that monument of Roman Catholick disloyalty be quite obliterated.

My Lord, I wonder not so much to observe this person of quality to be mistaken in the state and demeanors of his Roman Catholicks in time long past, and forreign Countreys, as that he should aver, *That they have not at any time since been discovered, detected and charged with any imperfection, noxious to the civil State and Government of* England; or pag. 4.
that they did knit themselves in any account of disturbance here.

Sure (my Lord) this Suppliant supposeth the *Yorkshire*, *Oxfordshire*, *Norfolk*, *Suffolk*, *Cornwal*, and *Devonshire* rebellions *against King* Edward *the sixth*, the insurrections, rebellions, commotions, plots and conspiracies against Q. *Elizabeth*; the conspiracy and combination in the Gunpowder plot against King *James*, the late horrid Irish rebellion against King *Charles* the first, to have been meer fictions, and false vanities; or not to have been tranfacted by Roman Catholicks, or to have been without disturbance to the Nations,

tions, in true allegiance to the King. But (my Lord) so zealous in his Clients cause is this Advocate, that he with confidence proceeds to avouch it, *To the eternal glory of that truly noble and honourable party, that not one* Roman Catholick *of consideration, was in Arms against His Majestie or His Father.* Of whom those Armies were constituted, I know not, nor is it a season now to enquire: but this I know, there were many (who were no fools) that have observed (on grounds that I cannot avoid) that the Papists did designedly, as well as eventually appear against, in appearing for his late Majestie, pursuing the plot managed by Cardinal *Barbarino* and *Curenus*; and this I am sure of, that they reap little honor by this bravado, who contradicteth himself, avouching here, *not one in Arms against the King*; and yet in his postscript he tells your Lordship, *Sir* Arthur Ashton *had a commission from the Rebels party*; as (contrary to His Majesties gracious Act of Oblivion) doth denominate them; he will do well to winde off, by telling your Lordship Sir *Arthur* was a man of *no consideration*, otherwise he will appear a right imp of Antichrist, working by lyes: One he tells so loudly in his postscript, that all that ever knew the temper of what he calls that *Presbyterian Parliament*, must conclude it improbable, yea impossible, that after their discriminating Protestation, they should *extremely court the Papists to side with them, with a promise or proffer of the perfect Abolition of the Penal Laws*: but wise men silence all debates about the unhappy war. This Advocate feeling his reason fail, forceth it up with rage at the Consistorian party, as if Cathedral men were clearly *Romes* children: of that I have said enough *verbum sat sapienti*. That we have had changes in Religion since *Henry* the eighth his time, is not denyed, though blessed be God it hath been generally thought with some violent interruption (by superstition and schism, two extremes of an happy, hopeful Reformation) for the better. As to his Memento, we shall not deny it, because we desire it, *viz. That they that are now* in gloria Patri, may be hereafter *sicut erat in principio*:

pist for if Rome will return to its primitive constitution, in Doctrine, Worship, and Discipline; as *Peter* and *Paul*, left her, I dare undertake she will renounce her Catholique maternity; and the very contemned Consistorians, will embrace her as a Sister, for that Superiority and superstition which now swelleth her, were not (it is known) at the beginning.

His caution we accept as good, and do desire *to continue and live so with all men in Christian charity, and amity, as to forget that the bonds of religious unity, are set to be strengthned as that the bonds of humane society be not dissolved*; in pursuit whereof the duty of *separation from the man of sin, and mother of abomination* (from which Rome and her Papacy are not acquitted) and the *insociable principles and practises*, openly expressed and sadly experienced in these Kingdoms, doth stand against his desired *liberty*, and render ineffectual all the instances of *Pharisees* and *Sadduces* in *Jerusalem*, or *Zwinglians* in *Switzerland*, or *Lutherans* and *Calvinists* in *Germany*, and the like (whose necessity or policy prompting the same we will not dispute until he hath cleared the parallel, as well on the part of the indulged, as indulgents; and *yet England will not degenerate from its antient glory and vertue, whilst policy (the onely plea he maketh for their Spanish inquisition cruelty)* doth (as himself confesseth) teach more to keep *fast and firm to one Religion, and keep out severalities of Religion*, and (my Lord let me humbly add) of *readmitting that which hath been exiled, and Exploded and returneth with principles inconsistent to the common security of humane society*; My Lord not only nature but also Scripture doth dictate a *jus talionis*, to *Babylon*, and direct us to reward her, as she hath rewarded us. Pag. 7.

This Advocate having baracado'd the sociability of his *Roman Chatholiques*; proceedeth to obviate one objection more; which he apprehendeth, and by his own fancy forceth to look big upon him: against which he fighteth with the hight of fury, not onely against a Consistorian faction,

faction, but also the very constitution of the Nation. The objection he thus states, *It is not for their Religion, that Priests and their entertainers suffer but plain matter of Treason*; unto this in heat of passion he Queries, *how it comes to pass, that it should be treason to be a Priest? or Capital for a Gentleman to entertain him?* and so raging at renowned Queen *Elizabeth*, and against the Laws of our Nation, he tels your Lordship that this is not *malum in se* but *quia prohibitum*; but no way denyeth or avoideth the objection, but spends this whole paragraph in fretting against the Law, and Law-maker: in which I desire your Lordship will please to note

The *arrogancy of this Advocate, whose* angry words do bespeak him and his party prompt to blows; (if the time would permit it) he pretendeth to beg for liberty, and yet presumeth to arraign the very *Law* (desired to be repealed) at the bar of his own private fancy; and chargeth the Law, and Law-makers, with *irrationallity and injustice*, or at *least strange severities*; and that because this treason becomes such *quia prohibitum*; and if legislation did not possess a power, to make a Capital crime of that Act which is not *malum in se*: was it my Lord *malum in se*, to pray (in sence of Queen *Maries* cruel and persecuting disposition) *that the Lord would turn her heart, or take her out of this World*, and yet may I not ask this Advocate how it became Treason so to pray; was it not *quia prohibitum*, my Lord, these Roman Catholiques, who without Law or reason can make truth *bonum in se*, Heresie to be punished with fire; *quia est contra, catholicam (viz.) Romanam*, though not declared by any law cannot brook a Treason *quia prohibitum*; how many of our Laws will be levelled, and laid aside, if this mans exception may be admitted, and how must legislators give an account of the nature of every act which occasioneth them to give it that name of Treason, yet if this advocate had pleased to consider the Law he might have seen a *proditorious appeal, and subjection to, and* advancement of a forraign power and potentate, over

and

and opposite to the Soveraign Majestie of this Kingdom in every Roman Popish Priest; and there is the *Ratio formalis* of the Treason, and makes it such *quia malum in se*, as well as *quia prohibitum*. But (my Lord) that which sticks in the stomack of these Romish Catholicks is, the *power of which their Priests are deprived*. He tells your Lordship, *The Priests were wont here in* England *to sit in the chair of Government, and by their Oracles and Decrees, the people of this Land were onely wont to be directed both in Chancery, Rolls, and Ecclesiastical Courts*. You may see my Lord, to what pitch the Roman Catholicks would screw their desired liberty, that the *to esse* of our Laws may depend on their Priests *Anathema*; the places of trust and honor be by them possessed, judgement be by them dispenced, and all civil Offices be at their command, to commend their sociability, by executing the writ *de Hæreticus comburendis*, on the bare say of a Priest, that this man is an Heretick. My Lord, all Lawyers that lay away this liberty, are strange and irrational, and desired to be repealed.

2. My Lord, the *little reason* of this Corrector of the reasons of our Law, is worth observation: In his blinde passion, he supposeth and suggesteth it to be made treason *to be a Priest*, and manageth all his invectives against the Law, as if it were against the name Priest; which in its general nature, and vulgar acceptation denoteth, *qui administrator of holy things between God and his people*: And so we know *Moses* consecrated a Priest. Christ was and is a Priest; our Church call Ministers Priests, and every true Saint is a Priest; and the Law must needs seem unreasonable, that shall make it *Treason* for a man to be a Priest, in so large a sense as he by an *ignoratio Elenchi*, renders it; but could his heat have admitted him to have cast an eye on the Statute, he would have found the Traytors to have *been Jesuits, Seminary Priests, or other Priests, made or ordained out of the Realm, or in the Realm, by any power, authority, or jurisdiction, derived, challenged or pretended from the Sea of* Rome; And so the Treason to consist not in their being

simple Priests, but in their being *Roman Priests*, subjected to, and advancing a Forreign Power and Authority above their natural Prince: He may, my Lord, on enquiry, finde *Priests*, yea *Popish Priests*, when converted from the Papacy, have enjoyed the liberty of Subjects, and not been judged Traytors, though he profoundly fancieth the Treason to be in the general appellation; and as such, scoffs at the Law as unreasonable, and so runs into the third misdemeanor to be observed; (*viz.*)

3. *His insolency*, in presuming to reproach the renowned Queen *Elizabeth*, as *illegitimate, and an usurper of the Crown*; and so charging these Laws to have been the products of her *fears and jealousies* against *Mary Queen of Scots*, whom he determined to have been the *just heir of the Crown*: all which with a right Roman Catholick spirit, he bottometh *on the Popes declaring her illegitimate*: it is indeed true, he doth mention our own *Acts of Parliaments*, which did declare her such; but, my Lord, his foundation is the *Popes Sentence* and *Censure*; otherwise his argument were the same against Queen *Mary*, as against Queen *Elizabeth*, who also was declared *illegitimate*; and he would have seen Acts of Parliament appropriating the Crown to her, as well as they had sometime taken it from her. My Lord, come not the the Roman Catholicks with a very submissive spirit to supplicate their liberty, thus to reproach our Princes and Laws, and so demanding the repeal of Penal Laws against themselves, as a matter due and just: But if, my Lord, tha *jealousies of Queen* Elizabeth *as an Usurper*, were the onely reason and cause of those Statutes, how was it that these laws did not cease with their cause, after King *James* (right heir according to this Advocates account) come to the Crown? These laws were not onely continued, but renewed and rendred more severe, as the Catholick insociability (manifested by their bloody and barbarous conspiracies against him, whom their Pope could not declare illegitimate) had constrained.

My Lord, I have made bold to consider the Argumenta-

tion

tion of this Advocate, for the toleration of Roman Catholicks: The remaining part of his Book is but a Rhetorical ſwada, in which there are many words and ſentences obnoxious to exception: but knowing that yonr Lordſhip is more judicious then to be courted by words without weight, I will not trouble your Lordſhip with any obſervation of them; but humbly commit the cauſe to your grand and pious conſideration, not doubting but your zeal to the *Proteſtant Religion*, the intereſt of our Nation, honor of our King, and glory of our Church (almoſt ruined by Sciſmaticks, on a ſuſpicion that it would ſtrike hands with Roman Catholicks) will prove more fervent, then to be extinguiſhed or abated by the water of theſe falſe ſuggeſtions, furious expoſtulations, or fair ſpoken perſwaſions; and that your Lordſhip will never engage your ſelf, to indulge an intereſt directly contrary to our Laws, Church, Religion, and Scripture duty: In which confidence I commend your Lordſhip unto the Grace that is able, and will eſtabliſh you to the coming of our Lord Jeſus Chriſt, and reſt,

My Lord,

July 8. 1661.

Your Lordſhips moſt devoted humble Servant,

C. D.

FINIS.